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Engano.

(With an Engraved Sketch of the Island, Plate XXIII.*)

The celebrity into which our new Settlement of Singapore has risen, is a very sure pledge of its importance, as a station favorable to the navigation and the commerce of the British in the Eastern Seas. We have already spoken largely on the value of this judiciously chosen spot, in which it appears a gold mine has lately been discovered, and to which settlers are so fast resorting from all the surrounding shores that it promises soon to become an emporium of considerable consequence.

The importance thus attached to Singapore, has induced an intelligent Friend of our Journal, who is well acquainted with Java, Sumatra, and the Eastern Isles, from a long residence among them, to bring to our notice another position, in the Island of ENGANO on the West or South-west Coast of Sumatra, being as equally eligible for commanding the passage of the Straits of Sunda, as Singapore is found to be for securing the passage of the Straits to which it gives its name.

In addition to the written materials, with which our Friend has furnished us on this subject, he presented to us a Chart of the Island, drawn by Capt. in Napier, of the Country service, on the occasion of his being sent with his ship, the Good Hope, by Mr. SIDDONS, the Resident at Bencoolen, to Engano, for the ransom and rescue of such of the officers and crew of the wrecked ship Union, as might still survive.

This Chart we have had reduced to the scale suited to our Journal, and an Engraving of it accompanies this Memoir. We have authority to state, that the Coasts were delineated from actual observations, and the depths of water ascertained by actual soundings. The Latitudes of the five principal points or projections of the Island were determined by a good Troughton's Sextant, and the Longitudes by Chronometer, a departure being taken from Rat Island, which lies off Bencoolen, the Longitude of that Island being allowed to be 102° 26' 30" E.

The Latitudes and Longitudes are correctly given in the Engraving, with one exception, the Longitude of the South point is by an error of the Engraver, made 102° 20' 15" E. instead of 102° 30' 15" E. which the reader is desired to correct.

The substance of the information handed to us, with regard to the circumstances under which the Island was visited, the description of its shores, productions, and inhabitants, and its eligibility as a station for the protection of the British navigation and commerce in that quarter, is as follows:—

On the 5th of January 1817, five men belonging to the Ship Union, Captain Barker, which left Bengal in the latter part of 1815, on a voyage to China by the Straits of Sunda, were landed from a Malay Prow at Batavia. They related that the vessel was totally cast away on the Island of ENGANO, situated about one day's sail to the Southward of Bencoolen; that all the crew escaped from the wreck, two and twenty of whom went upon a raft, and had not afterwards been heard of; that the inhabitants of ENGANO had made the captain, officers, and the rest of the crew slaves, and that the chief officer and purser had died of ill-treatment at their hands.†

In the month of April 1817, the Ship Good Hope, Captain Napier was dispatched by the Resident at Bencoolen to rescue the survivors, and Captain Napier had the good fortune to ransom them by a barter of knives and other trifling articles in request among the natives, and even the body of Captain Barker had been recovered in this manner. The success of this adventure, added to the general enquiries and observations that were made, left no room to doubt, that these Islanders had been influenced by no spirit

* Copies of this Engraving were prematurely issued with our last Sunday's Number; but with a view to save our readers the trouble of rising from their breakfast-tables to refer to this, we have caused an issue of 300 copies in duplicate, for their convenience.

† The particulars of an examination of two of these men, named Mahomed and John (Iascars), are annexed.

of animosity in their treatment of the strangers, who had merely suffered from being compelled to participate in the privations and hardships incidental to such a condition of society.

The following account of their habits was collected from the information of an intelligent man who had belonged to the Union, and had been allowed to marry in the country. He managed to effect his escape to the Ship Good Hope, in the apprehension, that they would not have bartered him with the rest of his shipmates.

In bringing forward at this moment these particulars of an obscure race of Islanders, it is not alone to exhibit a sketch of the manners of a peculiar people, and thus extend our knowledge of the species, however interesting the subject might be in this point of view alone; but from information obtained from various sources, and particularly by the late visit of the Ship Good Hope, it would appear that the Island of ENGANO, is admirably situated for the convenience of all vessels entering the Straits of Sunda from the Westward, particularly of our outward-bound China Ships, where they could obtain supplies and fresh water. After so long a voyage, it has generally been found indispensable for the latter to touch at Anjar, on the West Coast of Java, for the purpose; but since the restoration of that possession to the Dutch, it has surely become desirable that we should hold some port of our own, and when the local advantages of ENGANO are fully appreciated, no doubt will remain of the expediency of forming a small settlement on that Island.

ENGANO is represented to be about nineteen miles long and fifteen broad. In the annexed Chart, reduced from the large one drawn by Captain Napier, it will be perceived that a commodious harbour is situated on the South-eastern side, in which, good anchorage on a fine sandy bottom may be obtained in thirteen and fourteen fathoms, with a clear passage further in towards the village, where fresh water may in any quantity be procured with facility.

The Island already produces excellent yams, cocoanuts, plantains, and sugar-canes. A small settlement at this village, formed upon principles of mutual accommodation and conciliation with the natives, would soon be in a condition to afford all the requisite supplies to Shipping, and as a dependency of our establishment at Bencoolen, would be amply fostered and protected. It is further understood, that Ships arriving from the Westward, are accustomed to make the land of ENGANO, as a guide to them in entering the straits, from whence they have generally stood across to the opposite coast of Java to obtain water and supplies. How convenient, then, would it be, if they possessed a port where they first made the land, and under the protection of their own flag.

In the Annual Register for 1778, there is an account given of this Island and its Inhabitants, by some voyagers, who appear not to have taken the most obvious mode of conciliating the latter, or of quieting their alarms at the appearance of strangers. All intercourse with them was accordingly broken off abruptly. A violent and wanton outrage had also been committed either upon that or a neighbouring Island, in carrying off some men and women into slavery, which would naturally have left a deep and most unfavorable impression of the character and designs of Europeans.

This account of ENGANO, which is the earliest that is known, forms only a portion of a long Paper in the Annual Register, entitled—"Some Account of the interior parts of Sumatra, and of a hitherto unknown Island on its Coasts,"—or to that effect; and we have thought this portion of it to be sufficiently interesting, and suited to the object of the present Memoir, to be given at length.—It is as follows:—

"The Island of ENGANO, though situated only about ninety miles to the Southward of Fort Marlboro', was so little known on account of the terrible rocks and breakers which entirely surround it, that it was even doubtful whether it was inhabited. To this Island I have made a voyage. With great difficulty and danger we beat up the whole S. W. side of it, without finding any place where we could attempt to land; and we lost two anchors, and had very nearly suffered shipwreck before we found a secure place into which we might run the vessel,

At last, however, we discovered a spacious harbour at the S. E. end of the Island, and I immediately went into it in a boat, and ordered the vessel to follow me as soon as possible, for it was then a dead calm. We rowed directly into this bay, and as soon as we had got round the point of an Island, which lay off the harbour, we discovered all the beach covered with naked savages, who were all armed with lances and clubs; and twelve canoes full of them, who, till we had passed them, had lain concealed, immediately rushed out upon me, making a horrid noise; this you may suppose alarmed us greatly; and as we had only one European and four black soldiers, besides the four lascars that rowed the boat, I thought it best to return, if possible, under the guns of the vessels, before I ventured to speak to them. In case we were attacked, I ordered the seapoys to reserve their fire till they could be sure their balls would take effect; and then to take advantage of the confusion our firing would throw the savages into, and attack them, if possible, with their bayonets. The canoes, however, after having pursued for a mile or a mile and a half, luckily stopped a little to consult together, which gave us an opportunity to escape them, as they did not care to pursue us out to sea. The same afternoon the vessel came to an anchor in the bay, and we were presently visited by fifty or sixty canoes full of people. They paddled round the vessel, and called to us in a language which nobody aboard understood, though I had people with me who understood the languages spoken on all the other Islands. They seemed to look at every thing about the vessel very attentively; but more from the motive of pilfering than from curiosity, for they watched an opportunity and unshipped the rudder of the boat, and paddled away with it. I fired a musket over their heads, the noise of which frightened them so, that they all immediately leaped into the sea; but soon recovered themselves and paddled off.

They are a tall well-made people; the men in general about five feet eight or ten inches high; the women shorter and more clumsily built. They are of a red colour, and have straight black hair, which the men cut short, but the women let it grow long, and roll it up in a circle on the top of their heads very neatly. The men go entirely naked, and the women wear nothing more than a very narrow slip of plantain leaf. The men always go armed with six or eight lances, made of the wood of the cabbage tree, which is extremely hard; they are about six feet long, and topped with the large bones of fish, sharpened and barbed, or with a piece of bamboo hardened in the fire, very sharp-pointed, and its concave part armed with the jaw-bones and teeth of fish, so that it would be almost impossible to extract them from a wound. They have no iron or other metal that I could see, yet they build very neat canoes; they are formed of two thin boards sewed together, and the seam filled with a resinous substance. They are about ten feet long, and about a foot broad, and have an out-rigger on each side, to prevent their oversetting. They split trees into boards with stone wedges.

Their houses are circular, supported on ten or twelve iron-wood sticks about six feet long: they are neatly floored with plank, and the roof rises immediately from the floor in a conical form, so as to resemble a straw beehive; their diameter is not above eight feet. These people have no rice, fowls, or cattle of any kind: they seem to live upon cocoanuts, sweet potatoes, and sugar-canes. They catch fish, and dry them in the smoke; these fish they either strike with their lances, or catch with a drawing net, of which they make very neat ones. They do not chew betel, a custom which prevails universally among the eastern nations.

I went ashore the day after the vessel anchored in the bay, hoping to be able to see something of the country, and to meet with some of the Chiefs. I saw a few houses near the beach, and went towards them, but the natives flocked down to the beach to the number of sixty or seventy men, well armed, with their lances, &c. and put themselves in our way, yet when we approached them, they retreated slowly, making some few threatening gestures. I then ordered my companions to halt and be well on their guard, and went alone towards them: they permitted me to come among them, and I gave them some knives, pieces of cloth, and looking glass, with all which they seemed well pleased, and allowed me to take from them their lances, &c. and give them to my servant, whom I called to take them. Finding them behave civilly, I made signs that I wanted to go to their houses, and eat with them. They immediately sent people who brought me cocoanuts, but did not seem to approve of my going to their houses, however I determined to venture thither, and seeing a path leading towards them, I went forward, attended by about twenty of them, who, as soon as we had got behind some trees, which prevented my people seeing us, began to lay violent hands on my cloths, and endeavoured to pull them off; but having a small hauger I drew it, and making a stroke at the most officious of them, retreated as fast as possible to the beach.

Soon after, we heard the sound of a conch shell; upon which the people retired with all possible expedition to a party of about two hundred, who were assembled at about a mile distance. It was now near sunset and we were about a mile from our boat, and as I was apprehensive we might be way laid in our return if we staid longer, I ordered my people to return with all possible speed; but first went to the houses the natives had abandoned, and found them stripped of every thing; so that I suppose this party had been employed in removing their wives, children, &c. into the woods. I intended to have attempted on another day to have penetrated into the country, and had prepared my people for it; but the inconsiderate resentment of an officer who was sent with me rendered my scheme abortive. He had been in the boat to some of the natives who had waded out on a reef of rocks and called to us they had brought some cocoa-nuts, for which he gave them pieces of cloth; one of them seeing his hauger lying beside him in the boat, snatched it and ran away; upon which he fired upon them, and pursued them to some of their houses, which, finding empty, he burnt. This

set the whole country in alarm; conch shells were sounded all over the bay, and in the morning we saw great multitudes of people assembled in different places, making use of threatening gestures; so that finding it would be unsafe to venture among them again, as, for want of understanding their language, we could not come to any explanation with them, I ordered the anchor to be weighed, and sailed out of the bay, bringing away two of the natives with me.

In our return home, my desire of seeing some yet unexplored parts of the Island of Sumatra, occasioned me to order the vessel to put me on shore at a place called Flat Point, on the Southern extremity of the Island, from whence I walked to Fort Marlborough. In this journey I underwent great hardship, being sometimes obliged to walk on the sandy beach exposed to the sun from six in the morning till six at night, without any refreshment. Sometimes precipices to ascend or descend, so steep that we could only draw ourselves up or let ourselves down by a rattan; at other times rapid rivers to cross and then to walk the remaining part of the day in wet cloths. The consequence of these hardships has been a violent fever; but much as I then regretted having quitted the ship, I had, when I came to Fort Marlborough, more reason to rejoice, for I then found that the vessel, in her voyage home, was lost and every soul on board perished. This has, however, been a severe stroke upon me, for as I was obliged to leave all my baggage on board, it being impracticable to carry it overland, I lost all my clothes, books, specimens, manuscripts, notes, arms, &c. from Engano; in short almost every thing I had either brought with me or collected together during my residence in this Island.

I forgot to mention, that when I was at Tappanooley, I saw what I find in Purchas's Pilgrim called the wonderful plant of Sombrero; his account, however, is somewhat exaggerated when he says it bears leaves and grows to be a great tree. The name by which it is known to the Malays is *Lalan hout*, that is sea-grass. It is found in sandy bays in shallow water, where it appears like a slender strait stick, but when you attempt to touch it, it immediately withdraws itself into the sand. I could never observe any *tentacula*; a broken piece near a foot long which after many unsuccessful attempts I drew out, was perfectly straight and uniform and resembled a worm drawn over a knitting needle; when dry it is coral.

The sea-cocanut, which has long been erroneously considered as a marine production, and been so extremely scarce and valuable, is now discovered to be the fruit of a palm with flabelliform leaves, which grows abundantly on the small Islands to the Eastward of Madagascar, called in our charts Mahi &c. and by the French *Les Isles des Sechelles*. To these Islands, the French have sent a large colony, and planted them with cloves and nutmeg trees, as they have likewise the Islands of Bourbon and Mauritius."

This account of Engano is alluded to, in Mr. Marsden's History of Sumatra, to which reference may be made. It is however satisfactory to know that the prudent conduct of Captain Napier, has confirmed the basis of a more friendly understanding between the English and these Islanders, at present, and it may safely be asserted, that the introduction of a few of the most simple arts and comforts of civilized life, consequent to the establishment of Europeans, would render them in a short time amply our debtors, and increase their respect for, and attachment to a people from whom they would have acquired these blessings.

The Malayan Trade, carried on with them annually, is the best proof of the amicable intercourse that may subsist, where mutual accommodation is the object, and where no disposition exists to abuse power, and to take a wanton advantage of ignorance and imbecility.

It cannot be denied, that the Inhabitants of Engano, are still unreclaimed from the rudest condition of life; but those who possess any knowledge of human nature need not be told that in such a stage man is highly imitative and enthusiastic, and that to gain his confidence is tantamount to the accomplishment of his civilization. It would be salutary if we would accustom ourselves to reflect, that "men are but children of a larger growth," and that to *lead* rather than to *contend* with the human passions where they are most ardent, as in children and savages, is the surest method of rendering them subservient to the achievement of all that is great and excellent.

Some apology may be necessary for these preparatory remarks to the following brief and imperfect notices; they are given in the desultory form in which they were collected; and a short vocabulary of the language is appended.

The Islanders of Engano have fair complexions, and features bearing some resemblance to the Malayan. They wear their hair like the Mussulmans of India, cut short in front; they do not chew betel, a custom so prevalent throughout the Eastern Archipelago. They employ themselves in fishing and cultivating gardens or rather plantations of yams, which would appear to be the indigenous produce of most of the Eastern Islands. The women are not confined to the house; they participate in all the laborious occupations of the men; and even assist them in the fishing boats. They live in circular huts or wigwams composed of planks, and thatched with the leaves of the rattan. Each plank is the half of a tree, which when cut down, is split longitudinally, and rudely fashioned for their purposes.

It is a remarkable circumstance, that the bamboo is described to grow spontaneously; but that no use is made of this admirable production of nature. Their huts are usually divided into two apartments, the one occupied

* Mr. Mariner, in his account of the Tonga Islands, describes the size of the yams which are produced there, and which constitute the principal subsistence of the inhabitants.

by the family, in the other they roast their fish and yams, the latter are of a description known by the name of *maun-kutchā* in Hindustan, and by them called *baba*.

They sometimes eat their fish raw; a practice also common in the Tonga Islands, and which Mr. Mariner continued after his return to England, (see his account). They understand the art of drawing toddy from the cocoanut tree, and often drink it in a state of fermentation till it produces intoxication.

Polygamy is admitted amongst them, and many men have three or four wives; poverty is likely to be no bar to this practice, when the labour of the women enables them to provide for themselves. They have no marriage ceremonial. If a woman leaves her husband voluntarily, he takes no notice of it, but if she should be forced away, the husband seeks to kill the ravisher.

In case of separation, the woman takes her children. When the latter attain the age of eight or ten years, they generally leave the house of their parents and seek protection with other relations, labouring independently for their support. This practice probably may be ascribed to the reluctance of their parents to concede the profits of their labour, which from the habits of society amongst them, the children have learnt at that age to know the value of, and to consider as their own.

They generally marry at the age of puberty, or at fifteen or sixteen years. Girls during their virginity wear a small wooden ornament on the head, by way of distinction. Both sexes have a practice of boring the flap of the ear and distending it with a round piece of wood.

Old people until quite infirm and worn out, are compelled to labour for their own subsistence or beaten, but when no longer able to work, they are fed and left to take care of the hut and establishment. Persons without connexions or property often surrender themselves to voluntary slavery in the families of strangers. They cannot afterwards leave them, but are never sold or given away; slaves live in common with their owners, but are compelled to work, and beaten if idle, if they prove incorrigible they are sometimes killed.

They carve images, with which they ornament the tops of their houses and prows of their boats; many of these images are of the human form, yet not objects of worship. Their notions of religion are confined to a belief in the existence of an evil spirit, whom they much fear and sedulously propitiate. People, when sick, are considered to be under the influence of the evil spirit, and when no hopes are entertained of their recovery, they are accordingly thrown into the sea or into the woods.* The house is also regarded as under the spell, and is either burnt or abandoned. Captain Barker when ill was in this manner tied in a cloth, and thrown into the woods; but a few days before the arrival of the *Good Hope*, his remains were found and ransomed by barter. A Lascar, who had married a native woman, died and was buried in form, according to the custom of the country.

When a person is taken ill, one of his relations fries some fish and yams, (*baba*) carrying it to the sea side, where he calls to the devil, desiring him to come and eat, saying 'ajé choé amaué mén,' literally 'come, devil, come and eat viands.' He then returns and informs the sick person that he has propitiated the evil spirit, and after squeezing over him the plaintain leaf in which the fish, &c. was contained, he assures him that he will recover.

They name their children after the phenomena of nature, and the objects familiar to them: Sun, Moon, Earth, Rain, Fire, Tree, &c. After the birth of the first child, he is named, and the parents are simply called 'the father and mother of such a child.' If the child should die, they are then called *nafohang*; and, conceiving the deceased to have been carried off by the devil, they cannot bear to be reminded of their loss by being called any thing but *nafohang* afterwards.

A widow is called *habukū*, a widower *kediko*, a person twice married *wjoki*. These, and *nafohang*, are adopted as proper names. A person of the tribe or family dying in the house, is buried under it, and the house abandoned, from a belief of its being haunted by the devil. No one ventures again to inhabit it. A stranger who dies or is killed, is thrown into the woods or the sea.

Four moons after the death of a person, the relations prepare a feast clearing a place in the jungles, where a number of strangers are invited to assemble with them. Fried fish and yams are produced, and the relations, after separating their share, leave the rest to be taken by the guests. They then dance and sing, and afterwards return to their homes to eat.

They apply the juice of the fried yam to a wound, but they use no medicine in case of sickness, which they consider to be exclusively a manifestation of the wrath of the demon, whom they endeavour to appease by the offer of food.

Their canoes are carved out of a single tree, and fitted out with outriggers, similar to the fishing canoes of Ceylon. They use small barbed spears, which they throw with dexterity, and larger ones, with which they fight in hand. In 1817, when visited by the *Good Hope*, there were two tribes at war, living at opposite quarters of the island, and approaching within two or three miles of each other. Parties of three or four hundred on either side turned out to fight every day, between the hours of eight in the

morning and about three in the afternoon. They threw their javelins and skirmished, at a distance, by which a chance man was generally killed every day or two. Each party had a chief, who called them out to fight, he seemed to have no other authority over his party, and was only distinguished (perhaps selected) from the number of sons and daughters he may have had. These hostilities would seem to resemble the perennial wars carried on amongst the *Battas* of Sumatra, as described by Marsden.

The natives of ENGANO are fond of traffic; two *Mandhur* or *Boughese* prows, come annually from the Island of *Celebes*, expressly to trade with them, giving lead, iron, and some other trifling articles, in exchange for cordage and *Bicho de mar*. These prows haul up on the beach: the crews hut themselves, and being well armed, the natives dare not molest them.

There are instances of the *Engano* men exchanging their younger children for iron, such is their avidity to obtain this useful article. Glass beads were eagerly purchased from the *Good Hope*. In their intercourse with this ship, they scrupulously insisted on making a return for whatever they received, (a remarkable instance of the influence of habit acquired in their trade with the *Boughese*); yet when they met a defenceless boat, they did, not scruple to attempt the capture of it, and stripped the *Union's* people naked.

They have no notion of any country but their own. They imagine strangers to be inhabitants of the sea, and call a ship the devil's house. Some of them, however, asked the *Union's* people if they had descended from above, pointing to the sky. If a ship appeared in the offing, they asked them who were in it, and appeared surprised that the devils did not know. They would appear to have few social and civil institutions, and no mutual dependence on each other, each individual following the course of his passions or inclinations.

Examination of the Lascars, alluded to in the foregoing Statement, Batavia, January 7, 1816.

MAHOMED EXAMINED.

Question. What is your name?—Answer. Mahomed.

Q. When did you leave Calcutta?—A. One year and five months ago.

Q. In what ship?—A. Ship Union, Captain Baker.

Q. When you arrived off ENGANO, what happened to the ship at the time she struck?—A. She struck upon a rock and went to pieces.

Q. How many persons were on board?—A. Ninety-eight.

Q. How many of those arrived on shore; and how many were sepoys?—A. Seventy-six, and out of them, one Havildar and seven sepoys.

Q. What became of the other twenty-two?—A. They formed a raft, got upon it, and I do not know where they went.

Q. Did you never while you remained on Engano hear any news of those twenty-two men?—A. No, never.

Q. What did the Inhabitants do to those men that landed from the ship?—A. They surrounded us, took us away by force, and sold us as slaves to the Inhabitants in the inland parts of the country for the value of a knife, or other trifles.

Q. When you were thus sold, were you put to hard labour by force?—A. Yes, we were put to hard labour like slaves, and beaten most unmercifully, and otherwise ill-treated.

Q. What became of the Captain, Purser, and Officers?—A. The Captain, Purser, and two Officers were sent to into one part of the island, and one Officer was in the number of those sent with me to another part of the island.

Q. Were they seized, sold as slaves, and treated in the same manner that you were?—A. Yes, in every respect, and put to the hardest labour without distinction.

Q. Are the Captain and other Officers alive do you think?—A. The first Officer and Purser died about three months after we landed on the Island, the Captain and the Officers were alive when I left the Island, to the best of my knowledge.

Q. What do you think was the cause of their deaths?—A. They not being able to work, were beaten in a most dreadful manner, and this, together with the privations they suffered for want of food and clothing, was the cause of their deaths.

Q. How many men altogether do you think died on the island?—A. I heard that 4 have died, the butler, one seacunny, and 2 clashes.

Q. When did you quit the island of Engano? A. One month and 20 days ago.

Q. On what boat or ship? A. In a Malay prow, I arrived at Pelpaugo, a Dutchman took us out of the prow there and brought us here.

Q. In what situation did you leave the crew when you came away?—A. When I came away they were ill-treated as slaves, forced to work very

* This superstition most satisfactorily accounts for the treatment of Captain Barker, after his fall from a cocoanut tree had broken his leg, and otherwise bruised and disabled him.

hard, with scarcely any thing to eat, there being no rice on the Island, no cloathing whatever, all their clothes having been stolen from them when they first landed, so that they were obliged go to quite naked! they were beaten severely almost every day, and otherwise treated in a manner which makes me think, that a great many of them will die if they are not soon released from the Island.

I do hereby declare that the evidence given by me is correct.

Witness (Signed) The mark of Mahomed.
(Signed) D. Wilson.
J. L. Wilson.

Short Vocabulary of some of the principal words known in the language of the Engano Islanders.

Mani....a Man.	Mano-mano....Toddy.
Kagda or Kayda....a Woman (un-married.)	Kuo....a Wood....a Jungle.
Pútho....a Widower.	Bo.....{ Water.
Kabóka....a Widow.	Abi....Fire.
Ufo-ki....a Widow or Widower who marries again.	Péa....a Rat.
Na-é....Mother.	Kéfa....a Fowl.
Amaam....Father.	A-obo....a Wild Hog.
Abú....Brother.	Ijoho....Iron.
Abú Kagda....Sister.	Kieiea....Lead.
Hobé Abú....eldest Brother.	A-oka....{ A Knife.
Pai-ho....relation.	A-o.....{ A Knife.
Káká....a person (Man or Woman) one of whose parents is dead.	Kai-o-ka....a Spear.
Naféhang....a person (Man or Woman) whose first Child has died.	Afobú....the Hand and Arm.
Cho-é....the Devil or Evil Spirit.	Urubu....the Head.
Henka....a Child.	Fururui....the Hair.
Ka-o....Death.	Karabu....the Ears.
Kaa-o....the Sun.	Kariabu....Wooden ornament for the Ears.
Kanoa....the Moon.	Pukkalee....Musical Instrument.
Ejéwé....the Sky.	No....to Eat.
Joppo....Land.	Yo....to Drink.
Ué....Sea.	Oho....to Sleep.
Kéaé....Fish.	Kana....to Go.
Kai-ú-é....to fish (in the Sea.)	Ama....to Come.
Pia....a Tree.	Abai....Coming.
Pó....{ Cocoa-nut.	Ajé....Come (imperative)
Kamoá....	Abai-bo....Rain Coming.
Pia Pó....Cocoa-nut Tree.	Ajé Kana....Come let us go or be gone.
Pia-Koia....Tree producing a red fruit (edible) and from which a white rope is manufactured.	Ama-no....Come and eat.
Pinyo....Mango.	Pakijú....To fight.
Babs....an edible root, resembling your (Bera in Malayan) Maun Kat-chú in Hindustani.	Mem....Victuals.
	U A....Me-mine.
	Pai-ho-úá....My relation.
	A-noka....Another person or persons.

Son of the Morning.

To the Editor of the Calcutta Journal.

Sir,
I take the liberty of offering to your notice what strikes me as a remarkable coincidence of sentiment, in a passage of the learned and sceptical C. F. Volney's letter to Dr. Priestly in 1797, and the lines in 'Child Harold' beginning 'Son of the Morning' lately the subject of discussion in the Journal; though the invocation to that personage is not made by Volney in his *Ruins of Empires*.

In speaking of the Doctor's strictures on that Work, he declares "The part which belongs to me is that of a traveller resting upon the ruins, and meditating on the systems of Religion, and the causes of the misfortunes of the human race."

After defending his scepticism as "friendly to all ideas of liberty truth, and genuis," he goes on,

"When I reflected, that the slightest change in the material world, has not been in times past, nor is at present, affected by the difference of so many religions and sects which have appeared, and still exist in the globe; and that the course of the seasons, the path of the sun, the return of rain and drought, are the same for the inhabitants of each country, whether Christian, Mussulman, Idolaters, Catholics, Protestants, &c. I am induced to believe, that the universe is governed by laws of wisdom and justice, very different from those which human ignorance and intolerance would enact."

The situation (among the ruins of empires,) the scepticism, the train of ideas excited, and the sentiments expressed, though not exactly similar, are such as to make a singular coincidence; as such they are submitted with deference, by

Your admirer,

E. J.

Singapore, September 15, 1819.

Son of the Morning.

"I have sometimes amused myself with considering the entertainment it would afford to those antiquaries, whose works have had the honor to be attended by commentators, could they rise out of their sepulchres, and peruse some of those curious conjectures, that have been raised upon their respective compositions. Were Horace, for instance, to read over only a few of those numberless restorers of his text, and expositors of his meaning, that have infested the republic of letters; what a fund of pleasantry might he extract for a Satire on Critical Erudition! How many harmless words would he see cruelly banished from their rightful possessions, merely because they happened to disturb some unmerciful philologist! On the other hand, he would undoubtedly smile at that penetrating sagacity, which has discovered meanings which never entered into his thoughts, and found out concealed allusions in his most plain and artless expressions."

[FITZOSBORNE'S LETTERS.]

To the Editor of the Calcutta Journal.

Sir,

The above passage appears to me very applicable to your numerous Correspondents, who have attempted to explain the meaning of the lines in Lord Byron, "Son of the Morning," &c.

I confess I am not satisfied with any one of the different interpretations, nor has the otherwise sensible letter of "Davus," inserted in your Journal of the 19th of August, carried conviction to my mind; for there can be little doubt, I think, that the whole of the Stanza is addressed to the same object, let that object be what it may.

"Son of the Morning, rise! approach you here!

"Come, but molest not your defenceless urn:

"Look on this spot—a Nation's sepulchre!"

Had the Poet meant Lucifer, he would have told us so in a note; but to me it appears evident that he is simply addressing *The Traveller—the early riser*, who loves to repair at dawn of day to such classic ground; and amidst the stillness of nature, undisturbed by the noise and bustle of the still slumbering natives, to contemplate the interesting ruins that surround him. In this sense, it may be a poetical appellation of the same nature as these: "Child of Doubt," "Child of Fancy," "Child of Minstrelsy," &c. &c.

In attentively perusing the Works of Lord Byron, a reader is struck with the frequency of the epithet "Son," variously applied; it seems indeed a particular favorite with the Noble Bard. In the 2d Canto of Childe Harold alone, I have found the following nine instances, and there are perhaps others that have escaped my notice.

- Line 7. Well did'st thou speak, Athena's wisest Son!
- 10. Here, Son of Saturn! was thy fav'rite throne.
- 11. Blush, Caledonia! such thy Son would be.
- 12. Her Son too weak the sacred shrine to guard.
- 14. When Peleus' Son? whom Hell in vain enthrall'd.
All the Sons of the Mountains arise at the note.
Shall the Sons of Chimari, who never forgive.
- 74. Nor rise thy Sons, but idly rail in vain.
- 83. This must he feel—the true-born Son of Greece.

One of the concluding Stanzas (the 90th) of the same Canto, further corroborates the meaning that I have given to the passage.

"What sacred trophy marks the hallow'd ground,

"Recording Freedom's smile and Asia's tear?

"The rifled urn—the violated mound—

"The dust—the courser's hoof, rude Stranger! spurns around."

You will observe, that the urn is here again alluded to; and from the last note to the above Canto, we may conclude that the Poet was composing on the very spot on which the two hundred Greeks fell, which explains the expression, "a Nation's sepulchre;" and thus the French Consul, Fauvel, had opened the mound or barrow, and is therefore the *rude Stranger* who had actually rifled the *defenceless urn*, which the Poet had called upon him not to molest when he addressed him as the "Son of the Morning."

I have given you my opinion, Mr. Editor, but do not pretend to be more infallible than others. If "Davus" be really a resident of Tirhoot, he knows my very slender pretensions to poetical attainments; and he may perhaps think it presumption in me to enter the lists; but I hope he will allow, that I may feel all the beauties of Poetry, though I cannot describe them in flowing and harmonious verse.

I am, Sir,

Your obedient servant,

Tirhoot, September 12, 1819.

Propelling Wheels to Vessels.

To the Editor of the Calcutta Journal.

SIR,

Devoted as your Journal is, to the encouragement and diffusion of inventions promoting public utility, it follows, that the contrivance of using propelling Wheels to Vessels, upon the very simple principle, put into practice by Mr. ALEXANDER GEORGE PATERSON, of this city, Calcutta, will be neither unacceptable to yourself, for insertion in your columns, nor unuseful to some of your very numerous readers. I shall therefore proceed to notice this contrivance of Mr. Paterson's, without further apology, trusting, that the benefits it may produce, will compensate for the trouble and space you may devote to its insertion, and repay your readers for the digression it will occasion them from political subjects.

The usefulness, I may even say, the important advantages of the propelling Wheels, have been fully tried and admitted, both in Europe and America, but I have not heard of any attempt at their adoption in any shape whatever in Asia; and, to a general adoption of them, the intricacy of the machinery, the impracticability of its being manufactured in this country, and the expensiveness, inconvenience, and danger of Management by fuel, are perhaps obstacles almost insurmountable here. However, the contrivance of Mr. Paterson, in the use of these wheels, differing from any method of working them, that either he or I, have heard of having been ever yet tried, puts an end to the apprehended obstacles and objections, even in this quarter of the globe, where in most places, we can obtain only the assistance of native artisans, and even these, except at the principal settlements, capable of executing work only of the most rough kind; so very simple however, is the contrivance now referred to, that it falls within the capacity of even an ordinary workman to execute it, by which the certainty of keeping the apparatus in a constant state of use is insured at the most trifling expence.

The general mode, in which the propelling wheels have been applied to accelerate vessels, has been by the operation of steam, and the method of impelling them by this means, against tide and wind, with great velocity, is now in actual and extensive practice, both in Europe and America, on vessels of various descriptions, and of considerable burthen: In America, the acceleration of vessels by steam, appears to have been extended even to frigates of their navy, of large dimensions.

Any means of impelling vessels, by the agency of fire, leaving its dangers and inconveniences otherwise, under the management of the natives, out of the question, is perhaps not the best adapted to our torrid zone, to the habits of sojourners in India, or to that change to a pure and refreshing air, which convalescents in particular are unhappily often prescribed to seek, in this clime. If this be true, the application of a remedy to their inadaptive qualities, is worthy our attention, however simple; and the more simple, the greater will be the certainty of its successful accomplishment, and of the means which it affords of more general adoption, without any detraction from the much and deservedly approved system of acceleration by steam, which of course possesses powers very far superior to any thing that can be expected from the simple process I am alluding to, or that it can profess to hold out.

The experiment made by Mr. Paterson with the propelling wheels, has been on one of his boats, a six oared ship's cutter, to which a pair of wheels have been applied, with eight blades to each wheel, resembling the extreme end of the blade of an oar; these wheels are fixed and worked upon one spindle, or what perhaps will be more intelligible to most of your readers, upon a single iron axle, so contrived, as to be put and kept in constant motion by either one man, or by two, and this, without that exertion which is necessary to pull at an oar; and the boat, with this impelling power, attains a velocity of about six miles per hour, which, with a smart practice, and a regular relief to the people employed in keeping the wheels in motion would probably admit of being increased; from the first experiments, however, it appears, that six miles per hour is about the velocity that the boat is susceptible of attaining by the power of impulsion thus applied to it, unassisted by all other means.

The advantages that attend the use of these wheels, upon this principle, may be enumerated as follows, viz.

First.—An increased velocity to the vessel, with less hands, and less labour, than by the use of oars or sweeps.

Second.—The ability to proceed against both wind and tide, when an unfair wind prevails.

Third.—The little risk of upsetting in sudden gusts of wind when a boat or vessel is under sail, which is counteracted and rendered impossible if the boat or vessel is impelled by these wheels; and what adds not a little to the comfort of passengers is, that the boat or vessel worked with these wheels, will not be subject to that motion and inclination to one side, occasioned by the influence of the wind on the sails of a boat or of a vessel, proceeding under canvas.

Fourth.—The wheels cause no noise whatever, beyond what arises from a little splashing of the water, and even this is less than the noise proceeding from oars.

Fifth.—The practicability of impelling vessels either forward, or astern, at pleasure, and instantly.

Sixth.—The improvement which this plan is open to, and which Mr. Paterson proposes to introduce, of working the wheels on both sides on distinct and separate spindles or axles, by which means, the wheels on one side, may be made to impell the vessel forward, and those on the other the contrary way or astern, thus causing her to turn to any side that may be desired, and insuring the complete command and management of the vessel, without the aid of a rudder, which would be of essential service, in casca wherein the vessel had lost her rudder from the occurrence of accidents.

Seventh.—The wheels being removable at pleasure, and not fixtures, though they admit of being placed in their desired situation, and being set to work, in a very few minutes.

Eighth.—The practicability of applying at pleasure, any number of wheels whished for, and the greater the number applied, the greater of course will be the velocity given to the vessel.

Ninth.—Riding at anchor without bringing a heavy strain on the anchor or cable, which is insured to boats or vessels, provided with the propelling wheels, since the wheels can be always set in motion either at an easy rate, or with greater rapidity, as may be required, to keep the vessel with a constant impelling power forward, equal to what may be deemed sufficient to relieve the strain on the cable, and to prevent the risk of parting from it, or of dragging the anchor, which is often as fatal to vessels of all description, when near shoals or a lee shore.

Tenth.—The governing power which these wheels would afford, to any vessel that might have got adrift from her anchors, either in a calm or otherwise, by the ability of such vessel, from the operation of these wheels, to shoot clear of dangers, or ships, that could not otherwise have been avoided.

Eleventh.—It is not of the least importance, perhaps, that these advantages can be attained, with little or no expence, beyond the first trifling outlay for the wheels themselves: since it would require no additional hands, under any circumstances, to the crew of the boats or vessels provided with them, nor would the wheels prove the slightest impediment to the sailing or management of boats or vessels, in the usual way, whenever this may be considered eligible; as the wheels can be removed, or placed in their intended situations, at pleasure.

Twelfth.—The application of these wheels to the boats, and particularly to the launch or long boat of ships, to adapt them better to tow the ship in calms, &c.; as these wheels, from their keeping a constant and continued equal strain on the tow rope, are better adapted for all the purposes of towing, than boats impelled by oars, which latter, cause a jerking strain on the tow rope at every pull of the oars, and the boats being also more manageable and steering better in towing, under the operation of the wheels, than when impelled by oars.

I have thus noticed such advantages as have occurred to me, as likely to result from the use of the propelling wheels upon the principles put in practice by Mr. Paterson, and there may be others that have not immediately struck me; I must acknowledge, that I can perceive no grounds of inconvenience or objection whatever to oppose to this novel system.

The boat on which the experiment has been tried by Mr. Paterson, is not a very swift one; and as a just standard of comparison, the boat has been tried under the impulse of her oars only, and subsequently under the operation of the wheels alone, when it has been found, that the celerity given to the boat by the action of the wheels, very much exceeded what could be attained by the use of the oars, and this, with much greater ease and less labor to the men employed.

I am apprehensive of trespassing too much on the time of yourself, and of your readers; I shall therefore conclude, by saying, that I understand it to be Mr. Paterson's intention to continue these experiments on vessels of from twenty to forty tons burthen, and ultimately to extend them to vessels of one hundred and fifty tons.

It is natural to suppose, that I have obtained the acquiescence of the Gentleman, whose name I have used; and I am authorized to add, that the boat is open to the inspection of any and all persons wishing to see her, on an application at his Office in Calcutta; and moreover, that he will undertake to superintend the application of this propelling power to boats or vessels of any description, for and on behalf of his sons, George Paterson, and Alexander Paterson, at rates the most moderate, that is at from one hundred rupees for each pair of propelling wheels, including all its apparatus (but not either repairs or alterations to the vessel to which they are to be affixed, which, if necessary, would of course be additional charges) to rates higher, according to the sizes of the vessels and of the wheels required; and that the wheels and apparatus will be made, packed, and forwarded to any places, and of any sizes wanted, an applications addressed to Mr. A. G. PATERSON, at Calcutta; for his sons, with the most simple directions, to put them into use.

The idea of giving action to these propelling wheels, by means of a screw, has suggested itself to Mr. Paterson, but the objection has occurred to him also, that in the event of the screw getting out of order, its substitution or repair, would be impracticable at most places.

With many apologies, for a longer dissertation on this subject, than I at first intended,

I remain, Sir,

Yours, &c.

Calcutta, Sept. 25, 1819.

UTILITAS.

Serampore College.

The First Report relative to the Serampore College has been transmitted to us, from that Institution, and we have great pleasure in giving wide circulation to some of the leading facts which it makes known, and which we extract from the Work itself.

The Committee observe, that they are fully convinced of the importance of supporting native youths who are not Christians while they prosecute their studies, as well as those who are. This will be attended with little disadvantage. As a Braman cannot, without losing cast, eat with a soodra, nor even under the same roof with a Braman of another province. All youth who are not Christians must live separately, and of course without the walls of the College, in order to preserve inviolable their own ideas of cast which it is not the design of this Institution to constrain them to violate in any degree. But without being thus supported, a youth of the brightest talents might be wholly debarred those advantages which might hereafter render him a blessing to his country; and to lay this as an additional burden on his generous European Patron, * who, after subscribing to the College, may have sent thither from the most distant parts of India, an ingenuous native youth for education, from regard to the faithful services of his parent, perhaps a trusty and valued domestic, would be placing a barrier in the way of his obtaining knowledge of the highest kind, which in most instances would scarcely be surmounted. An Institution which ought to combine within itself every advantage for instruction, ought to be as free as the air; and no native youth ought to be deprived of its benefits, for having the misfortune to be born and brought up within any particular circle; the barrier to admission ought to be none, beyond the inability of its funds to support and instruct more.

They are equally convinced, that no Native Youth should be constrained to do a single act as the condition of his enjoying the benefits of this institution, to the doing of which he attaches any idea of moral evil. As it can be no crime in any youth that he did not regulate the circumstances of his birth and of his first reception of ideas, to make it the condition of his receiving certain important literary advantages, that he shall be constrained to do, what he himself deems wrong, or to hear books read which he deems it wrong to hear, is the ready way to corrupt the moral principle implanted in his mind by nature. While therefore the Committee are aware of the necessity of guarding against the omission of College duties from mere idleness under the pretence of conscience, they are firmly convinced, that to compel any Native Youth to violate his sense of right and wrong, would be to teach him to act against his conscience for the sake of advantage;—and that to deprive him in the least degree of the benefits of the institution for refusing it, would be, to turn a desire to act rightly into a crime, and to be guilty of the most flagrant injustice. In their view nothing but incorrigible negligence, or immoral conduct, can form a just reason for depriving any youth, whatever be his religious prejudices, of the advantages of this Institution.

They also feel the propriety of introducing into this College, all the Science now possessed by the Natives themselves. To an institution intended to convey superior information to native youth of the highest cast, it is desirable that there be that respectability attached in the eyes of the most learned among the natives, which shall prevent their under-valuing the instruction conveyed, because it is not what they have. All the science they really have, ought to be preserved, and not a particle of it lost. If they have carried the study of any branch of knowledge beyond us, this circumstance ought to be acknowledged and improved; if they have merely trodden in the same path, a knowledge of the science they really have, will enable us to take it up where they fail, and carry it to its proper extent; while the ideas they now possess, and the terms in which they express them, will facilitate the communication of superior ideas. This particularly applies to Grammar, and to Astronomy, which latter science, from its connection with their religious festivals, is cultivated by them with peculiar eagerness."

Having thus detailed more at large some of those principles which appear to them suited to render this Institution a public advantage, namely that of laying it open to other native youth for support as well as for instruction,—of excluding every thing which can operate as a punishment on them for acting according to their own sense of right,—of introducing all the science now possessed by the natives, as preparatory to a wider expansion of ideas on the principles of European science,—of preserving the ancient writings of India,—and of strengthening the minds of all whose time and circumstances permit, by a thorough knowledge of Sanskrit grammar, the Committee proceed to detail the steps taken towards realizing these ideas. This will be best done by giving an account of the Students already admitted—the steps taken this year in their Preparatory Instruction—and of the measures taken to introduce Native Science, to procure European Professors, to purchase Premises and erect the College Buildings, adding a list of the donations to the College in money, books, &c.

The Students.—The number of Students already admitted into the College are Thirty-seven. These consist of youths who have themselves em-

* In the Prospectus, published in August, 1818, it was mentioned, that any gentleman who might send to the College a Native Youth not a Christian, would have to support him while there, in addition to his Donation or Subscription. This has been since weighed by the Committee for managing the College; and, on more mature consideration, it appears to them, that the Donation or Subscription which entitles any gentleman to send a youth to the College, ought to support him while there, whether he be a Christian youth or not. Hence the above article.

braced Christianity,—of those who are in the habit of attending Christian worship, being the sons, nephews, and other relatives of those who have been baptized,—of native youths sent from various parts of India by gentlemen who are benefactors to the Institution,—and of such other youth as have attached themselves to the College for the sake of improving their minds. Of these thirty-seven, nineteen are Christians or of Christian families,—fourteen are Hindoos of cast, and four have neither cast nor religion. Of the fourteen Hindoos of cast, Eleven are Brahmans, and three of the writer cast. The following is a list of them, with their respective ages, &c.

	Age.	Age.	
1. Komula, a Christian,	18	20. Eeshwur, a Brahman,	19
2. Tara-chandra, ditto,	16	21. Gunga-narayana, ditto,	8
3. Jeevuna, ditto,	12	22. Rama-chandra, ditto,	30
4. Gunga-narayana, ditto,	14	23. Chandra-kanta, ditto,	21
5. Soorya, munee, ditto,	23	24. Pitamvua, ditto,	20
6. Nunda, ditto,	11	25. Rama-keonara, ditto,	20
7. Saroopdee, ditto,	10	26. Raj-chandra, ditto,	19
8. Arapdee, ditto,	10	27. Chandee-charunee, ditto,	30
9. Rajoo ditto,	13	28. Sunatana, ditto,	20
10. Tara, ditto,	6	29. Thakoor-das, ditto,	22
11. Sona, ditto,	9	30. Rama-dhuna, ditto,	17
12. Muduna, ditto,	7	31. Vansumalee, a Kayastha,	15
13. Jugumohun, ditto,	8	32. Kam-dee, ditto,	13
14. Juya-narayana, ditto,	7	33. Suroop, ditto,	13
15. Vungsee, ditto,	10	34. Rama-pari, a Shikh,	9
16. Vungsee, ditto,	7	35. Ungoree, a Burman,	12
17. Harish, ditto,	4	36. Bhuvuna-singh, a Khasee,	11
18. Mohuna, ditto,	7	37. Ram-chandra, ditto,	13
19. Thomas Tuesday, ditto,	10		

Among these youths, it will be seen that though the greater number are natives of Bengal, there are already some few from other parts. One of them is a native of the Shikh country; and two Soorya-munee and Ungoree, are of Burman origin, being natives of the tract of country lying between Chittagong and Arracan, the inhabitants of which are generally termed Mugs and who about twenty-five years ago voluntarily placed themselves under the protection of the British flag. One of these, Soorya-munee, embraced Christianity about two years ago. He is an intelligent young man about twenty-three, steady in his conduct, and eager for information, to obtain which he came to Serampore about eighteen months ago. He can read as well as speak the Burman language, and since his arrival at Serampore has applied so closely to the study of Bengalee, that he can read the scriptures in that language to great advantage. He lately at his own request began the study of Sanskrit, and at the Examination, the readiness with which he repeated from memory what he had learned of the grammar, sufficiently evinced both his desire and his capacity for improvement. Meantime he is indefatigable in studying the Scriptures in Bengalee in his leisure hours, which language every step he takes in Sanskrit, will enable him to understand more fully.

Two more of these youths are of the Khasee tribe, a small nation to the east of Silhet, into whose language a great part of the New Testament is now translated. These have no cast. One of these is about fifteen, the other about fourteen; in addition to their own language, they understand Bengalee, which they speak fluently. These, with a native lad about nine, sent from Shabarun-poor by a gentleman resident there, include all who are not natives of Bengal. The Committee however have received letters relative to three other youths, natives of different provinces in Hindoo-sthan whom their patrons are waiting an opportunity to send.

It is not the wish of the Committee for managing the College, to confine it to such ideas of science as India affords, or to those imperfect ideas which may be possessed by themselves; it is their intention to establish in this Institution such Professors of European science, as may be able fully to realize the nature and design of this College. For this purpose the Rev. Mr. Ward, now on his journey to England on account of his health, has been commissioned to select and bring out with him for the College, two gentlemen of talents equal to filling stations therein with honor to themselves, and advantage to India. Two such persons therefore, should he happily succeed, the Committee hope to see placed in the College before the publication of the next Annual Report. These may serve to supply its present exigencies; and such other persons as may appear desirable, can be afterwards obtained with ease.

They beg leave to mention another work, relative to printing which they have deliberated for some time, and the institution of the College has now decided their judgment respecting the propriety of the measure. This work is,

"The Four VEDAS, the great palladium of Hindooism, around which superstition, for obvious purposes, has thrown such a degree of veneration, that the soodra who durst only listen to them, was deemed guilty of a crime to be expiated only by melted lead being poured into his ears. These days of darkness however, are now evidently passing away: every thing sacred in the Scriptures has been exposed to public view; and the enlightened among the Hindoos themselves do not hesitate to acknowledge, that darkness and concealment can add no real worth to any Work, but rather tend to create suspicion; that every Work must found its claims to intrinsic worth wholly on its contents; and that these claims can never be substantiated as long as its contents are withheld from public view.—The expense of printing this work will undoubtedly be great, as it is voluminous, and its completion must necessarily occupy many years: nor do they expect that the College will ever be reimbursed for the expense of printing it;

since, with the exception of learned bodies in Europe and America, who may wish to enrich their libraries with a copy of a work so ancient, few purchasers can be expected. As copies of the Vedas however, are already so scarce, and are likely to become far more so, the Committee think it highly proper to take measures to preserve this ancient monument of Hindooism from complete oblivion."

The Committee having purchased a spot of ground, on the banks of the river, exactly facing the country residence of the GOVERNOR GENERAL, at Barrackpore, which cost 11,500 rupees, have determined on erecting the Buildings for the College, to consist of a centre building which shall include a large Hall for public examinations and the dispatch of public business, rooms for the various classes, suitable rooms for the Library and the Museum and an Observatory above; and of two wings for the accommodation of the Students and Professors. The building will contain two stories, it being intended to render the rooms on the ground-floor equally habitable with those above, with the view of combining the strictest economy with the greatest convenience and neatness. On the same principle the erection of a double row of rooms has been preferred, a single row involving a certain waste of expense, and a triple row being highly inconvenient for those who should occupy the middle rooms.

The central building will form a front of about a hundred and twenty feet, each wing an extension of somewhat more than a hundred and eighty; and the whole when completed present a front of nearly five hundred feet. Each of the wings will contain rooms for the accommodation of nearly a hundred native Christian Students, besides rooms for the Professors. The College, when completed therefore, will be capable of containing from a hundred and sixty, to two hundred Christian Students, and perhaps an equal or greater number of other Students, will preserve their cast inviolate by boarding in the town. It is not intended however, to build more than one wing at present; the rest of the buildings can be added as the circumstances of the College may render them necessary.

The plan of the Institution, thus fully developed, they respectfully leave before the public. If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the *Natives themselves*, as Europeans are too far removed from them and too little adapted to the climate, to become the immediate agents to any extent in this important work;—but if it must be done by native agents, what method more likely to effect it, than that of collecting youths from every tribe and every part of India, and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation, lay open to them by means of an ample library and able teachers, the various stores of learning and science furnished by the western as well as the eastern world, and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, fraught with knowledge, and not corrupted by unreasonable expectation; to become a blessing in their own sphere to the end of life? But to accomplish this, some spot is necessary, secluded from those allurements to vice which abound in Eastern Capitals, together with a Library and Apparatus, the collection of which, with suitable Buildings, and the support of able Professors, involves too great an expense to be provided in many different places at the same time.

Of the suitableness of Serampore for this purpose, sufficiently near the Capital of India and yet perfectly retired—and the fitness to accomplish this object, of the plan now so fully laid before the public, the Committee leave the public to judge; in them it might appear presumption. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India and the most effectual means of promoting its best interests. To this complete disclosure of them, they have therefore nothing to add, but that every benefaction to the Institution, whether intended as a Donation for the general purposes of the Institution, or for the support of particular Native Students,—or whether it be in the form of Annual Contribution for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness."

Benevolents generously sent the Committee by Gentlemen towards erecting the Buildings, forming a Library, Supporting Professors and Students, &c.

E. Rocke, Esq.	Sa. Rs. 300	E. Stirling, Esq.	50
C. B. Croumellin, Esq.	200	A. Friend,	240
A. Ross, Esq.	100	Rev. H. Townley,	200
J. W. Sherer, Esq.	200	Messrs. Alexander & Co.	1600
C. T. Metcalfe, Esq. (Annually)	100	H. Hall, Esq.	60
W. Money, Esq.	250	Capt. J. Treawney,	50
Hon. E. Gardner,	200	J. Ranken, Esq.	100
D. Scott, sen. Esq.	200	A. Friend,	180
H. Shakespeare, Esq.	50	Lieut. C. F. Urquhart,	100
H. G. Christian, Esq.	100	R. Home, Esq.	200
D. Scott, jun. Esq.	100	Mrs. Levesque,	25
Hon. W. H. L. Melville,	200	J. Masey Esq. (Annually)	25
R. Lowther, Esq.	100	H. C. R. Wilson, Esq. (Annually)	25
W. H. Valpy, Esq.	50	Donation by Mrs. Bryant,	600

Donations sent for the support of particular Native Students.

Major-Gen. Sir D. Ochterlony, K. C. B.	500	G. Ballard, Esq.	500
Major-Gen. Ashe, J. H. Harrington, Esq.	500	H. Mosey Esq.	1000
	500	Baptist Mission at Delhi by Mr. Thompson, for two students,	1000

Earthquakes in India.

To the Editor of the Bombay Gazette.

SIR,

I am grieved to inform you, that since my last letter our miseries have been most horribly increased, and have called for the exercise of all our philosophy. The underneath is the literal translation (with which I have been favored by a friend deeply read in oriental languages) of the copy of a letter that is said to have been received from Benares.

"Praise be to Gunes."

"A letter has been received in the name of Shri Ramjee. It has come from Kasi Benares. In the middle of this Iron age, the Golden age will make its appearance. Shri Bhuddajee will appear. Of the Iron age has elapsed 4912 years, and after Sumwut 1876 (A. D. 1819) the Golden age will last 13033 years. On the 5th Asow 2000 or 24th September 1819, after 22 Ghrurries of the night have elapsed, at that moment will Bhuddajee appear, and the Golden age commence. The earth will shake for 7 Ghrurries and 30 Pulls. The earth will open. Then will false and uncharitable people be swallowed up. They who are charitable and religious depend upon Bugwan, give alms, * * do virtuous actions, and fear bad actions." These will be saved. The Golden age will last 13033 years. The age of man will be 250 years. There will be universal friendship and peace. Every month will consist of 45 days. Every day consist of 90 Ghrurries. There will be 36 Mansions of the Moon. There will be 12 Planets. There will be 15 Signs in the Zodiac. At night when 13 Ghrurries remain, then will the Golden age commence. Bhuddajee will appear. This event has been extracted from the Vedas after much study.

From the Shri Bhud Moha Grunth, after intense study, has it been extracted, whosoever reads, hears, or causes to be heard, copies, or spreads abroad this letter will be fortunate. Believe in it, for he who denies its truth, kills a Brahman or a Cow. He who has not faith will be damned. He who believes will be saved—he will be happy—he will attain to the presence of Bhugwan. A letter has arrived from Kasi from which this has been copied. Shri Krishnab Damotherjez, is truth.

P. S.—This letter is sent by Tuccur Kuchra Pedumai, from Jeodria to Bawa Govindas in Kutch.

I am sure such an event as this pretends to foretell is enough after our late disasters to frighten us out of our senses, for bad as this age is, a bird in the hand is worth two in the bush. It has had a surprizing effect upon the natives in some places; so much so, that in the firm belief of the prediction, they have, I am told, in many parts left off all wordly concerns, and are preparing themselves for the change which is to take place.

I wish I could tell you of some improvement in our situation here, but the earth continues to move as frequently and violently as ever. The nature of the shocks vary much. At one time the earth rocks like a ship in the sea, at another time it trembles as if it had an ague fit, and again it bumps as if it was striking on a shoal.

A wise fellow the other day frightened us not a little. He accounted for the rocking, by saying that Kutch was just hanging attached to the earth by a little bit to the Northward, and swinging to and fro in the sea; and another rascal actually declared that he firmly believed we were floating towards Muscat, and that there was only five feet of solid earth below our feet. Thus, Mr. Editor, are we kept in constant alarm, to the great injury of our health and looks.

The earthquake has been very prolific in prophets and in wise men. Among numerous ridiculous things, I liked the idea of one of them, who said, that the Gods and the devils were fighting below, and as the weather has been cloudy and rainy, and we did not see the new moon for five days, the same wise man by one bold and desperate assertion, fairly carried the good lady to the assistance of the Gods, and assured us we should not see her until peace had been established in the infernal regions.

We now expect no relief from the shocks until a volcano bursts out and a friend of mine, who is constantly searching pages for the word "Earthquake," or even a nibble, at "volcano" or other terrible words, has ever since the first shock had his eye intently fixed on a lofty peaked hill just in sight of his tent door. He has hitherto been disappointed, but he still perseveres and is determined.

Mr. Editor, you may fancy our situation, when I tell you that at this severe season scarcely a man in Kutch sleeps in a house, unless it is a temporary one of grass.

Yours,

A QUAKER.

Allahabad.—A letter from Allahabad mentions that an European had lately passed that station under a guard as a deserter, on his way to this presidency. The story which he relates is singular—as he affirms, that he fell overboard from a ship near Bombay, and coming on shore had wandered alone all the way to Delhi, where he was seized and put in confinement. He says moreover, that he was servant to the Captain of the vessel from which he was separated in the above extraordinary manner. Who would have imagined that the embarkation of this man on board a vessel bound probably to some foreign distant port, would, in a regular train of events, have contributed to his being seized as a deserter at the inland capital of the ancient Moghul Empire?

Original.

To the Officers of the 6th Cavalry,* who led the charge at Nagpore, on the 27th of November, 1817, the following Lines are inscribed, with respect, esteem, and admiration.

When Greece triumphant themes proclaim'd for verse,
And Fame bade Genius Valour's feats rehearse ;
When godlike heroes rose, their country's pride,
And greatly conquer'd, or unvanquish'd died ;
When Gods themselves from high Olympus came,
To vie with mortals in the fields of fame ;
When Love and Beauty o'er the willing soul
Heid blanded sway, and ruled without controul ;
When Friendship o'er the heart, with hallow'd breath,
Breath'd its pure essence—changeless e'en in death ;
When every passion rose in higher tone,
And earth in Arms and Arts celestial shone ;
Then Homer's matchless song, by Heaven inspired,
Thrill'd every nerve, and emulation fired ;
And youthful warriors, as they raised the strain,
Walk'd forth as rivals to the mighty slain ;
Assured, as Victory still supplied the theme,
A bright effulgence round their names should beam.

Vain hope, alas ! Though Glory's equal rays
Still shot the radiance of departed days ;
Though 'mid a Nation's tears, he died to save,
The patriot victor found an honour'd grave ;
No breast, responsive, own'd the poets' fire ;
No hand to rapture woke the minstrel's lyre ;
No voice was heard amid the myriad throng,
To shrine the leader in immortal song :
A tear—one transient tear—the scanty meed,
Oblivion veil'd the hero and the dead.

Thus still the gloom prevails : and valour's claim,
To swell the partial record held by Fame,
To fix his laurel-wreath of victory
Within the fane of Immortality,
Is still denied : no aiding voice is raised,
To sing the godlikefeat which millions praised :
The harp that once had lent it's thrilling strain,
Still sleeps—forgotten—ne'er to wake again !

Oh ! that the power of song were mine ! to give,
To ages yet unborn, and bid them live,
Heroes, as now, forever,—this tried band !
These glorious day-stars of my native land !
To stamp their names where Emulation's eye,
Should view them, deathless still in bravery ;
And fire to think that, thus, some future day,
There too shall mine as proud a meed display !
But vain the wish ! no aid decends ! the chords
Disown th' unequal hand, whose touch affords
No harmony : the Muac no boon confers ;
Each prayer's rejected which the soul prefers !

Yet, while the hour still lives, that saw, what now,
Bids every pulse in quicke'd throbbing flow ;
While Memory grateful turns, and views again
The matchless scene which graced that battle plain ;
Spurn not in scorn, tho' rude and void of art,
E'en this poor offering from a greeting heart !
'Tis Admiration's tribute, pure, from one
Who knows you only from the deeds you've done !
As saviours 'mid despair ! your nation's pride !
Who dared Destruction's frown, and Death defied !
Britons, whose names, like stars, in Indias's sky,
Lived bright in glory, and should never die !

Y.

* Captain Charles Fitzgerald, Lieut. Robert Smith, Lieut. John Hearsey, Cornet Lucius Smith, and Surgeon William Mansell—Capt. Fitzgerald, with Lieut. Smith, led the first troop to the right; Lieut. Hearsey, with Mr. Mansell, that in the centre; and Cornet Smith that to the left:—260 men against an enemy, on the smallest computation 18,000 strong ! Capt. Fitzgerald gave the order for, and headed the charge himself; the most advanced of the enemy were overtaken; the next to these recoiled: and the whole of this host was at once in alarm and confusion. The movement as seen from the hill appeared as if effected by magic; the party of the 6th was scarcely distinguishable. And it must not be supposed that the foe was a half arm'd undisciplined rabble; they were soldiers too; and there is no ground for deeming them, individually, deficient in either courage or devotion: but the God of battles was with them, and in this strength they conquer'd. See the Letter signed 'JUSTITIA' in the Calcutta Journal of the 2d inst.

FROM THE SHAH NAMAH.

(For the Calcutta Journal.)

Seest thou yon plain in verdant bloom array'd,
Where nodding poplars form a grateful shade,
Where purring rills of dearest nectar flow ?
And flow'st meads ethereal fragrance blow ?
There opening blossoms spread their sweets around,
And orient hues adorn the silken ground,
Rich gales of fragrance scent the ambient air,
And smiling groves their loveliest beauties wear,
In melting cadence on the lofty spray,
The warbling nightingale attunes her lay,
While, 'twixt the branches, gemm'd with sparkling flow'rs,
The graceful pheasant glides amid the bow'rs.
O, may these scenes, to Time's remotest day
Like Eden bloom, and suffer no decay !

But now behold far different views arise,
That thrill the soul, and captivate the eyes—
On the green hills a band of damsels play,
Whose forms celestial, dart a golden ray !
High in the midst, Manisha treads the plain,
And shines transcendent o'er the heav'ly train ;
Flush'd with the glow of youth, her cheeks display
The bright effulgence of the solar ray !
Sitara, deck'd with Beauty's radiant beam,
Close by her side diffus'd a starry gleam ;
Majestic grandeur in her aspect shone,
As potent queens adorn the royal throne ;
Whilst lovely nymphs around her, hand in hand,
With glossy vests in pleasing order stand.
In vain the rose expands its wonted bloom,
In vain the jasmine boast its sweet perfume,
Her sovereign beauties more resplendent shine,
And charm the gardens with a grace divine !
With them, a throng of Turkish maidens smile,
Whose festive glee the genial hours beguile ;
Their sparkling features, rich with rosy red.
Their glowing cheeks with blushes overspread,
The musky ringlets of their flowing hair,
Fann'd by the Zephyrs on the wanton air,
Full o'er the plains unnumber'd sweets exhale,
Revive the flowers, and enchant the date.

Calcutta, September 26, 1819.

ASIATICUS.

THE MOMENT OF BLISS.

When the glow of the evening withdraws from the sky,
To descend to the caves of the west ;
And the spirits of light on their golden beams fly
To the happy abodes of the blest :
When each flower's sweet cup is impearled with a tear,
Which it weeps at the close of the sun ;
As the heart that has parted with friends who were dear,
Still sighs for these friends when they're gone :

Who has e'er felt this hour
And not owned its power,
So soothingly tender, so sad and so lone.

Have you felt when the full swell of harmony stole,
Like the voices of angels above,

When they wast from the chambers of death a pure soul

To the dwellings of light and of love ;

Have you felt one lone note, so entrancingly sweet,

As it stole o'er the rapt list'ner's ear,

That the heart has forgot for the moment to beat,

And the soul seemed dissolved in a tear :

When Love thus appealing,

To Virtue's best feeling :—

Was ever a moment more witchingly dear ?

Oh, yes—there's a moment more exquisite still,
Gives the fine strings of nature their happiest tone ;

When heart meeting heart they with tenderness thrill,

As if for the moment they mingled in one :

When a sigh, soft as summa're, on Britain's green hills,

That scarce does the leaf of the wild blossom move ;

And a tear drop, as pure as the rock's fount distils,

Far dearer than language, this tenderness prove ;

To Heaven appealing,

Oh where is the feeling,

Like that when first pressed to the bosom we love.

J. S. B.

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